6

A

Catalogue of Sins:

Highly Useful to

Self-Acquaintance, Experimental Prayer;

And above all

To a Suitable Preparation, for a Worthy Partaking of

THE

Supper of the LORD.

WITH

A *Preface* exciting to an Examination of our Selves, and shewing the Use and Benefit of all these.

By *John Woodhouse.*

LONDON,
Printed by *John Astwood*, and are to be Sold by *John Lawrence*, at the *Angel* in the *Poultrey*. 1699.

To that Part of Christ's Flock, to which I am more Especially related: Meeting at Little St. *Helen*'s in *Bishops-gate-street, London.*

My dearly Beloved in our dear Lord,

SInce you have Called me (how Unworthy soever) to undertake the Pastoral Care of your Souls, faithfulness to my Lord and You hath Engaged me to Endeavour the Service of you, as in other Pastoral Cases, so also in that of the due Celebration of the Supper of our Lord.

And as I have oft Recommended to you A Catalogue of Sins, *as highly Conducive hereto, so having found many of you destitute of such as are publish-*

To that Part of Christ's Flock, to which I am more Especially related: Meeting at Little St. *Helen*'s in *Bishops-gate-street, London.*

My dearly Beloved in our dear Lord,

SInce you have Called me (how Unworthy soever) to undertake the Pastoral Care of your Souls, faithfulness to my Lord and You hath Engaged me to Endeavour the Service of you, as in other Pastoral Cases, so also in that of the due Celebration of the Supper of our Lord.

And as I have oft Recommended to you A Catalogue of Sins, as highly Conducive hereto, so having found many of you destitute of such as are publish-

ed, and of Leiſure to Tranſcribe this I ha
for you, I was willing to put it (
Eaſily as I could) into your Hands.

The Unanimity of your Call to me t
fix amongſt you: Your kind Acceptan
of my poor Labours, Adherence to, a
peculiar Affection for me; Your pr
and exemplary Piety, which manifeſts
ſelf in your Stedfaſtneſs in the Tru
of the Day, (in a Giddy Seaſon) t
gether with the Genuine Effects of
your Diffuſive and Inexhauſted Cha
upon all occurring Occaſions, give
Aſſurance of your kind Acceptance a
regular Improvement of it, to a Hea
Acquaintance and Holy Communio
which is hereby Mainly deſigned, a
Earneſtly deſired by

Your Fervent Lover,
tho' Unworthy Paſtor,

Upper-Moorfields,
Dec. 20. 1698.

John Woodhou

THE PREFACE.

AS our Admiſſion to the Lord's-Table, is a Priviledge of Unſpeakable Benefit to ſuch as prepare to meet their God, ſo our coming Unworthily, expoſeth us to the Juſt Indignation of Heaven, and not only adds to our *Guilt*, but makes us *Guilty of the Blood of Chriſt*, which is the Only Attonement for all our Guilt.

How miſerable is that Man, who encreaſes his *Guilt*, when he ſhould receive his *Pardon!* How lamentable is his Caſe, to whom the *Cup of Conſolation* becomes *a Cup of Trembling* and *Aſtoniſhment!* The way to prevent this, is to Examine our ſelves, as the Apoſtle commands us; *Let a Man examine himſelf, and ſo let him eat*; 1 Cor. 11. 28.

Great are the Benefits of Self-Reflection, it will lead us to the Knowledge of our ſelves, of our Sins, of our Graces, and of our De-

fects. This is the certain way to an Eſtabliſhed Peace, and Well-grounded Comfort. Such as live in the Neglect of this Important Duty, are great Srangers to themſelves, great Strangers to God and Jeſus Chriſt.

For the Right Performance of this Duty of Self-Examination, take theſe general Directions.

1. Set ſome Time apart for it, the Week, or Day, before you come to this Holy Supper. Apply ſuch a part of Time to this ſolemn Work, and let nothing divert thee. The World will be apt to break in upon thee, and diſturb the moſt fixed Intention of thy Mind. Bid it ſtay behind, (as *Abraham* did his Servants and the Aſſes) whil'ſt thou art going to the Mount, to converſe with God and thy ſelf. Take the moſt convenient Seaſon, when thy Mind is in the beſt Frame, and in the greateſt Tranquility.

2. Retire into ſome Secret Place, where thou may'ſt more freely, and unobſervedly Commune with thy own Heart. Let no Eye ſee thee, but his alone, to whom thou approveſt thy ſelf, and from whoſe Favour thou expecteſt an Open Reward of thy moſt Secret Duties.

3. Call in the Aſſiſtances of the Spirit of God, without whom all we do is in vain. Say with *David*, Pſalm 119. 23, 24. *Search me, O God, and know my Heart, try me, and know my Thoughts.*

Thoughts; *and ſee if there be any wicked way in me, and lead me in the way everlaſting.*

4. Be very Solemn and Particular in this Work. Reſt not in meer Generals; *In Univerſalibus latet Dolus*; Univerſals are deceitful. Some People's Confeſſions are like *Nebuchadnezzar*'s Dream, they'll acknowledge in the General they are Sinners, but when you come to Particulars, *The thing is gone from them*, Dan. 2. 8.

5. Be willing to know the worſt of thy ſelf. Remember, that when *All the Ways of a Man are clean in his own Eyes, the Lord weigheth the Spirits*, Prov. 16. 2. Expoſe thy Face to the Glaſs of God's Word, and carefully Obſerve all the Spots and Blemiſhes of it.

6. Set thy ſelf as before the Judgment Seat of God. The Judgment of Conſcience is a Prelude of the laſt Judgment. Every Man has a Tribunal in his own Breaſt, which hath Authority of paſſing Sentence upon him. The Determinations of a well informed Conſcience, will be ratified by the Supream and Unerring Judge, 1 *Joh.* 3. 20. *If our Heart condemn us, God is greater than our heart, and knoweth all things.*

7. Paſs an impartial Judgment on thy ſelf. Let not *Self-abhorrence* make thee too *Severe* in thy Cenſure, or *Self-love* too *favourable*. Do not ſide with Satan to over-look the good

that is in thee, do not take part with the Flesh, to over-look the Evil that is in thee. The Word of God is the Measure of Judgment, make that thy Rule, and thou can'st not miss.

But to be more particular, take these following Directions.

I. Examine thy State, whether thou art in a Regenerate, or in an Unregenerate Condition; a Child of God, or of the Devil.

If a Child of God, thou dost resemble God, hast received the *Spirit of Adoption, and cryest Abba, Father*, Gal. 4. 5,6. *Thou lovest the Brethren, yea, the Brotherhood*; 1 Pet. 2. 17. Thou lovest them because they are Brethren, born of God, 1 *Joh.* 3. 14.

The Lord's Supper is the Bread of Children, designed for 'em, and blessed to 'em, for their Spiritual Growth and Nourishment,

Examine thy self, art thou in Christ, a Believer, or an Unbeliever; 2 *Cor.* 13. 5.

If a Believer, the Lord Jesus is precious to thee, 1 *Pet.* 2. 7. *To you that believe, he is precious.* If a Believer, *Faith worketh by Love*, Gal. 5. 6. thou dost evidence *thy Faith by Works* of Repentance, Mortification, Righteousness and Charity, *Jam.* 2. 14, 15. *If in Christ*, thou hast received the *Spirit of Christ*, Rom. 8. 9. thou art *a New Creature*, 2 *Cor.* 5. 17. *Thou walkest*

not

not after the Fleſh, but after the Spirit; Rom. 8. 1. *Thou haſt begun to crucifie the Fleſh, with the Affections and Luſts thereof*, Gal. 5. 24. thou *liveſt upon him, and unto him*, Gal. 2. 20. Phil. 1. 21. *Thou art willing to ſuffer the loſs of all things, that thou may'ſt win Chriſt, and be found in his Righteouſneſs*, Phil. 3. 7, 8, 9.

II. Examine thy Graces, look into thy Knowledge, Faith, Repentance, Love, Fear, Hope, Humility, Patience, *&c.*

Examine *Firſt*, The Truth of them, whether thou haſt the Reality, and not the meer Appearance of them. *All is not Gold that gliſters*, all is not Grace that appears to be ſo. What has not the Stamp of Heaven upon it, is falſe and counterfeit, and cannot bear the Refiners Fire, the ſtrict Tryal of the Sanctuary.

If thy Grace be true and ſaving, Chriſt is the Spring and Center of it, it flows from and runs to him, who is made of God *Wiſdom, Righteouſneſs, Sanctification and Redemption, unto us.* True Grace is fed and nouriſh'd by the Word of God; all New born Babes do as naturally *Deſire the ſincere Milk of the Word*, as the Infant does the Breaſt, 1 *Pet.* 2. 2. There is a Rabbinical Tradition, that when the Queen of *Sheba* came to try the Wiſdom of *Solomon*, ſhe preſented him with Artificial Bees, which mov'd in an Undiſtinguiſhable Imitation of the Natural, with theſe ſhe intermixes ſome liv-

ing

ing Bees, and desires *Solomon* to distinguish the one from the other; he calls for Honey, and sets it on a Table, the living Bees presently discovered themselves by coming to the Honey, which is their Natural Food. It is even so with Living Grace, the Word of God is as the Honey and the Honey-Comb unto it, it feeds upon and delights in it. True Grace is active in the Soul, it puts forth it self in Ordinances and Providences.

Examine *Secondly*, The Strength of thy Grace. Ordinances are Spiritual Food, and if our Souls be not under some prevailing Indispositions, will nourish and strengthen us, *Do not my words do good to him that walketh uprightly?* Mic. 2. 7. If our Graces be strong, we have *Senses exercised to discern both Good and Evil*, Heb. 5. 14. We can live upon a bare Promise, and rest our Souls upon the Power and Faithfulness of God, *Rom.* 4. 20, 21. We have *Overcome the Wicked one*, and are Victorious in Temptations, 1 *John* 2. 14. We rejoyce in the Gifts and Graces of others, tho' they outshine and diminish us, *Joh.* 3. 29, 30.

If Grace be strong, there is an Evenness in our Spirit and Way. The weak Christian is scarce a Day in one Frame, he is this Hour elevated with Flights of Affectionate Raptures, the next Hour sunk into Flatness and Despondencies; but as Graces grow stronger, he is more

more ſteady, uniform and ſolid in his Devotions.

His Converſation and Way is more regular and even, he is not ſubject to ſuch Slips and Falls as the weak Chriſtian is, he has *great Peace, and nothing offends him*, Pſalm 119. 169. When the Weak are apt to ſtumble at every Rock of Offence, he not only gets over Stumbling-Blocks, but improves them as Helps in his Way.

Examine *Thirdly*, The Uſefulneſs of thy Grace: Doſt thou glorifie God with it? This is the great End for which it is given us. All the Talents of our Great Lord, muſt be improv'd for the Honour and Service of the Owner. We are *Stewards*, and not *Proprietors* of the manifold Gifts of God, and muſt be accountable for the Truſt committed to us. Grace is given us, not only for the ſaving of our own Souls, but for the Advancement of Chriſt's Kingdom, and the Exaltation of his Name. So far as we do not honour God with our Grace, ſo far *we receive the Grace of God in vain.*

As the *Doctrine* of Grace may be *wholly* received in vain, ſo may the *Principle in part* be received in vain, when it is not actuated to ſuch Degrees of Uſefulneſs, as would recommend Religion to the World. Who is the better for thy Graces? Doth the Fragrancy of thy Box of Ointment fill the whole Houſe?

Houſe? Doth thy Light ſo ſhine before Men, as to attract the Eyes of thoſe that ſit in Darkneſs, to behold the Luſter of it? Is thy Fruit a Pregnant Seed, which is productive of a Bleſſed Increaſe? *The Fruit of the Righteous is a Tree of Life, and he that winneth Souls is wiſe,* Prov. 11. 30.

A Converſation expreſſive of the Grace of God, has a great Tendency to remove Men's Prejudices againſt Religion, and to convince them of its Divine Original, Heavenly Deſign, and Efficacious Power.

III. Examine thy Corruptions; know the Plague of thine own Heart. Ask thy Conſcience, *What have I done?* And that thou may'ſt profitably perform this Work, I would recommend to thee the following *Catalogue of Sins*, drawn up ſome Years agoe for Private Uſe, (moſtly out of Biſhop *Wilkins*'s Gift of Prayer, Mr. *Byfield*'s, and Mr. *Ambroſe*'s Catalogue of Sins) and now made Publick for thy ſake, hoping it may be helpful to thee in the great Duty of *Self-Examination*, as it has been to the Compoſer and others; which that it may be, take theſe following Directions.

1. Read it over with Deliberation, Attention and Self-Reflection, and if thou wilt attend to the Dictates of Conſcience, thou canſt not but read thy own Charge.

2. Mark

2. Mark in thy Catalogue, or write on any other Paper, thoſe particular Sins, which thy Heart (in ſo ſolemn a way) ſmites thee for, and chargeth thee with. Keep this Paper on thy Table, that thou may'ſt often review it. Awaken and Rouſe up thy Conſcience againſt every Sin mentioned in it, not only at thy Approach to, but in, and after this Ordinance: Thy End in finding out Sin, is to do Execution upon it. Therefore,

3. When thou haſt found out thy Sin, conſider the many Aggravations wherewith it is attended. Thou haſt ſinn'd againſt infinite Greatneſs and Goodneſs, againſt Light and Love, againſt Means and Mercies, againſt Vows and Promiſes, againſt Threatnings and Judgments, againſt Convictions, and Purpoſes of Amendment. All theſe, and many more, are great Aggravations of thy Guilt.

4. Be deeply humbled before the Throne of Grace for all thine Iniquities: Get thy Heart affected with the Evil of Sin, as contrary to the Unſpotted Nature, Boundleſs Perfections, and Unerring Will of God, deſtructive of our Preſent and Future Happineſs, and the procuring Cauſe of all the Penal Evils of this Life, and of the moſt Exquiſite and Endleſs Torments of *Hell*. Offer unto God the Sacrifice of a *Broken Heart*, and a *Contrite Spirit*, with a Humble Confeſſion of thine

thine Iniquities: If we confeſs and forſake Sin, we ſhall find Mercy.

5. Get the Blood of Chriſt apply'd to thy Soul, by a Lively and Active Faith; this is that *Fountain opened*, which can only *waſh* thee *from Sin and Uncleanneſs*. Let not the Greatneſs nor Number of thy Sins diſcourage thee, for there's Vertue in the Blood of Chriſt to cleanſe from Sin, yea, from *all* Iniquity. Nothing can hinder thy cleanſing but Unbelief. There's more Vertue in the Blood of Chriſt to ſave, than can be in Sin to deſtroy. Our Sins are the Sins of Men, his Blood the Blood of God, *Acts* 20. 28. Thou canſt not more affront Jeſus Chriſt, than by limiting the Power of his Grace, and declining that Throne of Mercy, which only can relieve the moſt deſperate Sinners. There remains no other Sacrifice for *his* Sin, who deſpiſes and neglects the great Propitiatory Sacrifice, made by the Death of Chriſt.

6. Hunger and Thirſt after the Righteouſneſs of Chriſt, Come with great Expectation: Open thy Mouth wide, and it ſhall be fill'd. Ordinances are empty Things without Chriſt, it is he that nouriſhes the Soul to Eternal Life. Thou muſt come with an Appetite to this Royal Feaſt, and nothing will more encreaſe it, than to eat our *Paſſover* with the *Bitter Herbs* of Penitential Sorrow.

7. Renew thy Covenant with God, and renounce

renounce every falſe Way. The Lord's-Supper is an Authentick Seal of the Covenant, in which God promiſes Grace, and we promiſe Obedience. The End of Examination is Self-Condemnation and Reformation. Go forth then in the Strength of the Lord, and make mention of his Righteouſneſs, even his Only.

And when all this is heartily and ſincerely done, betake thy ſelf, to Mr. *Faldo*'s Abridgment of Mr. *Dykes*'s *Worthy Communicant inſtructed*; or ſuch other Book or Books, as may be Uſeful to thee for this Great End: For I preſent thee not with this, to take thee off ſuch Books, but to further thy Better Improvement of 'em.

A Catalogue of Sins.

I. *Of* Original *Sin.*

In General.

Original Pollution inherent in us, which depraves our Natures, and becomes the Fountain of all the Sins of the worſt Men in the World.

Inability to any Good, a Loathing of, an Averſion from, a Reluctance againſt Good.

A Propenſion to, and Deſire after *Evil*; which cannot be done away, 'till our Earthly Tabernacles are diſſolved, *Rom.* 7. 15, 18, 19, 21, 23. *Heb.* 12. 1.

In Particular.

1. *In our Inward Man.*

Hereby, Our

Understandings are depraved with Vanity, Inconsiderateness, Rashness, Darkness, Prejudice, Contradictions against Flesh-displeasing Truths, *Rom.* 3.11. 1.21. 8.5,7. *Gen.* 6.5. 2 *Cor.* 3.5. *Jer.* 4.24. 1 *Cor.* 2.14. *Ephes.* 4.18.

Consciences senseless under Threats and Judgments, past feeling.

Not accusing for Falls into Sin, not excusing when truly Penitent or Innocent, deaf to Holy Suggestions, *Eph.* 4.19. 1 *Tim.* 4.20. *Tit.* 1.15. *Rom.* 2.15.

Hearts and Affections are full of Unsearchable Deceits, Evil Thoughts, Folly and Madness, in preferring perishing Contentments, before Eternal Concernments.

Not wrought upon by the most Lively Means of Grace, by Hopes or Fears, Threatnings or Promises, Mercies or Judgments, quickly lose that Sense they have at any time got, and revolt from a good Frame.

Affections set on wrong Objects, Inordinate and Excessive when set on right, *Jer.* 17.9. *Mat.* 15.19. *Eccles.* 9.3. *Gen.* 6.5.

Wills have lost their first Spiritual Freedom, become full of Enmity and Obstinacy against

againſt Good. Free to Evil. *John* 8. 24. 2 *Pet.* 2. 19. *Pſalm* 50. 17.

Memories forgetful of Good, but very Tenacious of Evil Matters, *Heb.* 2. 1.

Not calling Truths ſeaſonably to Mind, to quicken when Dull, or comfort when Sad.

2. *In our Outward Man.*

Which is now become Weak, Vile, Subject to all manner of Infirmities, Diſeaſes, and Sins: Our *Members* being Inſtruments of Unrighteouſneſs. As,

Our **Eyes** full of Adultery, Pride, Envy, Scorn, 2 *Pet.* 2. 12.

Ears deaf to good Suggeſtions, open and attentive to Vanities, Lies, Slanders, *&c.*

Tongues Unruly, Unſavoury and Unedifying in Diſcourſe, *James* 3. 6, 8. *Rom.* 3. 13, 14, 15, 18.

To All which add, that though the beſt of us are as bad by Nature as the worſt of Men, there being no Sin committed by Men or Devils, but the Principles thereof are in our Nature; yet we are naturally apt, to have ſlight and trivial Thoughts of this Original Corruption, that is thus abominable. It's oft *confeſs'd*, ſeldom *bewail'd*, as it is by St. *Paul*, Rom. 7. 14, 15, 16, 17, 24, *&c.*

II. Actual *Sin.*

1. Againſt the { *Firſt* and *Second* } Table of the Law.

Againſt the *Firſt* Table in General.
Not loving the Lord our God with all our Heart, Soul, Strength, and Mind.

In Particular.

Againſt the Firſt Commandment.

By **Atheiſme,** which ſheweth it ſelf, in denying the very Being of God.

Cuſtomary living without a Senſe of, Acquaintance with, or Deſires after God. Saying or thinking God ſees not all things. That he cannot help his own. That it is no Profit to ſerve him.

Having inwardly Murmurings againſt the Decrees, and Providences of God, towards our ſelves or others.

Not worſhipping him as God, and our God.

Blaſphemy, Reproaching God, Speaking Evil of him.

Idolatry, Preferring any thing in our Love and Eſteem, before the Lord: To pleaſe or keep it, rather than God. Giving

ing his Worſhip to any other.

Witchcraft, or contracting to ſerve the Devil, reſorting to Witches, that have entred into ſuch Contracts.

Hereſie, Obſtinately maintaining Fundamental Errors.

Apoſtacy, Reſolvedly departing from God, and his Ways.

Hatred and Loathing, of the Bleſſed God and his good Ways.

Ignorance of the Power, Juſtice, Mercy, Wiſdom, and other Attributes of God.

Of the Truths of God, little deſiring the Knowledge of his Ways; hating him that inſtructs us.

Suppreſſing and Smothering ſome Truths, in Favour of ſome Sin.

Turning away our Eyes or Ears, from that Book or Inſtruction, which we fear may diſcover what we do and love, to be ſinful.

Not living anſwerable to what we know.

Not doing what we know to be our Duty.

Not avoiding what we know to be ſinful.

Infidelity, Not Aſſenting to God's Law as Holy, Juſt, and Good: Not ſo firmly to believe his Attributes, as to have Affections ſuitable to them: As Love, Mercy, *&c.*

Nor his Threats and Judgments, ſo as to be awakened at them; or his Promiſes, ſo as to be allured by them, from Sin to Newneſs of Life.

Diffidence, or Diſtruſting God, not Adhering to him with all our Hearts.

Not asking Counſel of him in Straits.

Not caſting our Burden upon him.

Not truſting him in want of Outward Means.

Full of Carking and Solicitous Thoughts.

Truſting to Friends, Wealth, Wit, rather than to God, and when theſe fail, frowardly to deſire Death, *Job* 7. 15.

Want of Love to God, Giving more of our Affections to our ſelves, Pleaſures, Riches, Honours, Friends, than to the Bleſſed God.

Suffering our Buſineſs, Entertainments, Want of Leaſure, and ſuch like poor Reſpects, to ſeduce our Affections from him, and to hinder our Comunion with him.

Looſing our firſt Love, *&c.*

Want of Zeal for God, Faintly purſuing what may tend to the promoting of his Glory in the World, feebly oppoſing what may hinder his Praiſe.

Not inwardly laying to Heart thoſe Reigning Corruptions, either *Publick* in the *Times*, or *Private* in our own *Souls*, whereby God's Name has been, and is abuſed.

Wronging good Cauſes, either by a Zealleſs Lukewarmneſs, or a Furious, Imprudent Zeal.

Want of Joy in God, Not ſerving him with Gladneſs of Heart.

Not reckoning his Service, Word, Ordinances and Sabbaths, (in which we converſe with him) a Delight.

Counting his Ways grievous and burthenſome, having more Joy in any Company than in his.

Unthankfulneſs for Mercies, not Obſerving, Acknowledging, Recording or Rendering, according to his Tokens of Love towards us and ours, in Soul, Body, or Eſtate.

Our Thankfulneſs at the Receipt *of* them, *not* proportionable to our Importunity *for* them, in our want of them.

Growing worſe by our Enjoyments.

Impatience under the Croſſes juſtly inflicted, and leſs than we diſerve.

Not Chearful under Sufferings.

Apt to murmure and repine, to faint and deſpair, to ſeek help by unlawful Means.

Diſobedience, not abſolutely Submitting our Wills in all things to the Will of God, to be in what Condition he pleaſes, to do what he will have us.

Inconſtant and Unſtable in what we do.

Apt to revolt and backſlide upon every ſlight Temptation, to chooſe or refuſe Duties, as they beſt comport wich our own Inclinations, Affections, and Intereſts.

Not Univerſal in all Times, Conditions, Relations, *&c.*

Want of the Fear of that God, who is infinite in Power, Juſtice, *&c.*

Growing ſecure and preſumptious in a way of Sin, promiſing our ſelves Peace and Impunity, tho' we perſevere in our Impieties.

Apt to fear the Frowns of Men more than God.

Chooſing to commit ſome little Sin, rather than be reproach'd or ſuffer.

Pride, High Looks, and Indignation of Spirit towards others.

Fearleſsneſs of a Fall in Proſperity.

Secret lifting up of Heart, and glorying in Friends, Riches, Beauty, Grace or Gifts.

High Thoughts of our ſelves, fretting at, or envying, the better Gifts and Reſpects of Others.

Prying into God's Secrets.

Glorying in any Sin.

Not lying ſo low, as God's Greatneſs and our Vileneſs doth oblige us.

Unmindful of God, not Thinking, Meditating, and highly Eſteeming of God.

Not chooſing him for our Chief Good, and devoting our ſelves to his Service.

Againſt the Second Comandment.

Idol-worſhip, making an Image to repreſent the Living God, and uſing Geſtures of Reverence to ſuch Images.

Swearing by Idol-gods, being preſent at the Feaſts and Service of the Idol: Worſhipping God by an Image.

Conceiving of God in the likeneſs of any thing Created, or forming any groſs Conceptions of him.

Worſhipping feigned and falſe Gods.

Forming carnal Imaginations of God, whileſt worſhipping of him.

Superſtition. Worſhipping God in any other Way, and by any other Means than what he hath appointed in his Word.

Will-worſhip. Deviſing of our own Wills, any Ordinances or Means of God's Worſhip. Worſhipping for Cuſtom, or becauſe our Fore-fathers did ſo, or becauſe Men command us to do ſo.

Private Perſons adminiſtring in Sacred Ordinances, urging the leſſer, neglecting the greater things of the Law.

Urging Mens Traditions more than God's Inſtitutions.

Irreligion, Or not Worſhipping at all. *Not* receiving Preachers, Diſcourageing them,

them, Alienating their juſt Maintenance, forbidding them to Preach.

Diſpleaſed with God's Inſtitutions, diſſwading Men from God's Worſhip, Hateing, Oppoſing, Perſecuting and Slandering Men for ſerving God.

Iniquities about our holy things, as to the *Manner* of Duties, Backwardneſs of Heart to 'em, Averſeneſs from 'em, Unpreparedneſs for 'em, Want of Care and Pains to get prepared.

Diſtractions and Wandring of Heart from God in Duties. Flatneſs, Lukewarmneſs, and Unſenſibleneſs of Heart under Ordinances.

Formality, Contentedneſs, with the bare Doing of a Duty, without ſenſible Communion with God in it.

Hypocriſie and diſſembling with God, Deſiring mainly to be approved of, and commended by Men.

Grieving more when we pleaſe not Men, than when we pleaſe not God.

Unacquaintance with God in, and Wearineſs under Ordinances, and Rejoycing when they are over, Walking unſuitably after the Enjoyment of them.

Not maintaining ſome Meaſure of a Duty-Frame from Duty to Duty.

Not endeavouring with any Seriouſneſs to be and do what we Hear we ought, Pray we may, and Vow we will both be and do.

Not

Not Marking how God anſwers us, not Mourning over *all* theſe.

Iniquities about our holy things in reſpect of the *Means* or Kinds of Worſhip: As,

Firſt, **Prayer-Sins**: As, Negligence in ſetting any Solemn Time apart, for our Secret Devotions.

Omitting Publick, Family, or Cloſet-Prayer, upon Trivial Occaſions, ſlight or pretended Buſineſs.

Not being grieved when we ſo omit our Duties.

Doing them rather to quiet an accuſing Conſcience, than out of Love to the Enjoyment of God in 'em, or to carry Impreſſions of God from them.

Confeſſing Sin without Sorrow, Shame, or Hatred of it, hiding ſome Beloved Sin which we ſhould confeſs.

Not forſaking what we do confeſs; but confeſs what we commit, and commit what we confeſs.

Petitioning things not according to the Will of God, but apt to Pray paſſionately for what our Fleſh craves.

Not Praying with ſo much Faith and Fervency, as if we felt our Wants pinch us, or were perſwaded that this Duty were an Effectual Means to get our Wants ſupply'd.

Not tenderly affectionate in forgiving others,

thers, *or* in our Interceſſions for Others.

In Thankſgiving, neither recording nor mentioning the Kindneſſes of God, nor raiſed into Chearfulneſs, Love and Gratitude for 'em.

Secondly, **Hearing Sins:** Neglecting Opportunities offered.

Before; Not prepraring for, hungring after, loving, believing and prizing it as the Word of Life.

Bringing with us much Carnal Security, and hardneſs of Heart, without any deſire to profit by it.

Reſolutions of Continuing in their former Courſes, whatſoever can be ſaid to the contrary.

Carrying with us Worldly Thoughts, Prejudices againſt the Teacher, or ſome Truths he teacheth, going for Curioſity, not to Learn, but Cenſure, to pleaſe the Fancy, or pacifie Conſcience, rather than to reform the Life.

At. Inattention, Irreverence, Diſtraction, Unbelief, Miſapplication, Obſtinacy, Dullneſs, Wearineſs. Neither remembering, nor deſiring to practice what we hear.

Want of Meekneſs to receive the ingrafted Word, eſpecially Reproofs.

After. Not careful to fix it in our Hearts by Prayer, Meditation and Conference.

Not living anſwerable to what we have heard, barren under all.

Third-

Thirdly, Sacrament Sins:

1. Baptiſmal, By Slighting and Renouncing that Covenant, by not ſetting our ſelves againſt the *World*, the *Luſts* of our *Fleſh*, and the *Devil*, and not walking as thoſe in the Boſom of the Church.

By Delays in renewing this Covenant. Doing it Curſorily and Superficially, the Unſtedfaſtneſs of our Hearts in this Covenant.

2. Lord's Supper Sins: Not hungering after it, not partaking of it ſo frequently as our Neceſſities require, and Opportunities are offered.

Before, not ſetting ſome time apart for Preparation, and not ſetting ſeriouſly about the Work in that Time.

Unwilling to examine the ſecret Corners of our Hearts, to judge our ſelves for ſin, to mourn over, purge out, and engage againſt thoſe, Boſom Sins, to which we are moſt inclined.

Not ſtirring up in our ſelves Faith in, Love towards Jeſus Chriſt; whereby we may renew the Conditions of that Covenant required on our Part.

Not reconciling our ſelves to thoſe we have treſpaſſed againſt.

At. How little affected with thoſe Sins which Crucify'd the Lord Chriſt? How idle is Faith, which ſhould lay hold on Chriſt?

How little Communion have we with him? How little Strength get we from him? How

little

little Delight in him? Thankfulneſs to him?

After, Forgetting our good Reſolutions, relapſing into our Old Tranſgeſſions.

Not feeling the Comforts and Profit, promiſed to Worthy Receivers, not growing in Grace, Reſting in the bare Performance of Duty.

Not mourning over our Unprofitableneſs, not ſearching into the Cauſes why we miſs of God in the Ordinance.

Fourthly, **Conference Sins:** Contemning and avoiding Godly Chriſtians Society.

Not deſiring or miſimproving it, in Impertinent, Froathy Diſcourſes, Jangling Controverſies, and Unfriendly Jarrings.

Speaking of Heavenly Things without Affection, and with Affectation.

Fifthly, **Meditation Sins:** Not ſparing Time for, Froathy and Vain in, not raiſed and affected by it.

Not furniſhing our ſelves with Scripture Materials for it: Not improving Emergencies and Occurrences for Occaſional Meditation.

Not beginning and ending every Day with ſome Devout Thoughts and Ejaculations.

6. **Self-Examination Sins:** In growing Strangers to our own Hearts.

Unacquainted with our ſpecial Sins, that moſt

moſt eaſily beſet us; with our ſpecial Wants and Weakneſſes, that need Supplies.

Being undetermined as to our Eternal State, and content to be ſo.

Unwilling to bear the Burthen of a thorough Tryal and impartial Determination, loath to know the worſt of our ſelves.

Laſtly, **Vows**, Unfaithful to Conviction and Sick-bed Vows, as well as to thoſe before-mentioned.

Againſt the Third Commandment.

By,

Swearing Falſly, Raſhly in Common Diſcourſe, Curſing, and Wiſhing any Evil to another, (which we would not wiſh our ſelves) though in a Paſſion.

Making Unlawful Vows, breaking Lawful Ones, Irreverent mentioning of God.

Not acknowledging, or not being affected with, the Glorious Attributes of God.

Not defending the Glory, Name and Truths of God, when vilify'd by Others.

Blemiſhing our Profeſſion by our Uneven Converſations.

Oft relapſing into the ſame Sin again after Repentance.

Not regarding his Merciful or Severe Providences towards us and others, not anſwering each Diſpenſation with its proper Duty.

Not

Not ſtudying the Duty of the Day, whether Adverſe or Proſperous: Not learning Inſtruction by our Afflictions. Afflicted, but not bettered.

Not being grieved at the Diſhonour of God, not reading the Scripture with due Reverence, jeſting with Holy Things.

Speaking irreverently concerning God, making mention of his Name, Titles or Attributes.

In Ordinary Diſcourſe, crying, O Lord! O God! God forgive me, God ſave me, and the like, without thinking or having any Awe of God, whileſt ſpeaking of him.

Aſcribing any thing to God unworthy of him.

Profeſſing of Religion only for a Cloak for Covetuouſneſs, Maliciouſneſs and Voluptuouſneſs.

Speaking ſlightingly of the Word of God, wreſting of it unto Falſe Doctrine.

Againſt the Fourth Commandment.

In,

Not remembring the Sabbath, ſo as to prevent all ſuch Buſineſs, as may diſtract or obſtruct us in the Duties of the Day. Not reſting from our Works, Travels, *&c.*

Not reſting from Sin, Recreations, Vain Thoughts

Thoughts and Words. Spending the Day in Idleneſs, or Neglect of Publick and Private Duties, frequenting Taverns, Ale-houſes.

Inſtead of worſhipping him our ſelves, perſecuting his People that do.

Scoffing and Deriding at God's Worſhip.

Seeking our Pleaſures in the Fields, or in vain and froathy Company. Keeping an Outward Reſt, not regarding the Work of the Soul, to be done on that Day.

Not Praying for the Miniſters Aſſiſtance and Succeſs, in his Work, upon our own and others Hearts.

Suffering thoſe under our Charge to profane this Day, neglecting to edifie their Souls.

Not contemplating the Creatures, and Providences of God on that Day, nor minding the Work of our Redemptio n.

Being weary of the Sabbath, wiſhing it were over, and without Delight in it, not being in the Spirit on the Lord's Day.

Not being Fervent in the Praiſes of God, not riſing with Chriſt, and ſeeking Things above, not longing for his Everlaſting Reſt, and ſo for extraordinary Days lawfully ſet apart. As,

1. **Extraordinary Faſts,** or Days of *Humiliation* in Publick or Private: In neglecting of them, when there is ſpecial Occaſion to obſerve them.

Inſenſibleneſs of Sin, or the Danger and Judgments brought by Sin.

Resting in Bodily Abstinence and Sad Countenances, without Inward Afflicting the Soul.

Not dealing our Bread to the Hungry, not forsaking our sinful Ways.

2. **Extraordinary Feasts**, or Days of *Thanksgiving*, in mispending them in Outward and Carnal Mirth, without the Inward Spiritual Duties of Love, Thankfulness, Joy and Delight in God.

Not Enlarging our Bounty to the Poor, not evidencing our Thankfulness by fruitful Conversations.

Against the *Second* Table in *General*.

By

Not loving our Neighbour with such true and unfeigned Love as our selves.

Not dealing with others, as we desire they would deal with us; not praying for and endeavouring their good as our own.

Not being of a Publick Spirit.

In *Particular*

Against the Fifth Commandment.

In being Imperious and Violent towards Inferiours, Stubborn and Undutiful towards Superiours.

Ungrateful to Benefactors, neither recording, acknowledging, esteeming nor requiting 'em as we might.

Apt

Apt to extenuate thoſe Gifts and Graces of any, in which they excel us: Envying their Parts, Gifts, Abilities, Happineſs or Welfare. *More particularly*,

Parents Sins: Not having a Tender Love for, or Care of their Children, eſpecially whileſt young, not keeping them under Subjection whilſt young.

Requiring any thing of 'em contrary to the Law of God, not encouraging of 'em in well doing, not ſeaſonably reproving 'em for evil doing.

Not providing what is needful for 'em for the preſent, and laying up for 'em according to what we have for the future.

Oppoſing what is really for their Good, in reference to their Callings, Marriages, *&c.* In provoking their Children to Wrath by intemperate Speeches and exceſſive Corrections.

Not Educating, Inſtructing or Chaſtizing their Children carefully, not Praying for them.

Not Providing ſuitable and religious Places, Callings, or Matches for them, not ſetting them good Examples.

By a fond and groundleſs Preference of one before another.

Children, not Loving, Reverencing, but deſpiſing their Parents, not ſubmitting to

them, Grieving and Reproaching of 'em, Discovering their Infirmities.

Being unthankful to 'em, not relievng 'em in their Wants, marrying without their Conſent.

Not hearkening to their Inſtruction, diſobedient to their Lawful Commands.

Not meek and patient under their Correction, not amended by 'em.

Curſing Father and Mother.

Husband, not prudently governing, inſtructing and cheriſhing his Wife, being captious and froward towards her, doing what may juſtly grieve her.

Not praying with, loving of, delighting in, and providing for her.

Not honouring his Wife, Unfaithful to Marriage-Covenants.

Not caring to pleaſe her in Things lawful and fit, not counſelling, admoniſhing, and every way helping of her in the Matters of her Temporal and Eternal Welfare.

Wife, being irreverent, undutiful, unquiet, unhelpful to, or a hinderer of her Husbands Good and Comfort.

Not ſtudying to pleaſe him, not ſubject to him, *Eph.* 5. 24.

Not loving her Husband above all others, unfaithful to him in reference to the Bed, Eſtate, or any Secrets intruſted to her.

Laviſhly ſpending his Eſtate in Apparel, or

or any other way, above her Degree.

Imperiouſneſs over, having unreaſonable Surmiſes and Suſpicions of her Husband.

Maſters, entertaining wicked Servants, neither careful in directing, governing, rewarding nor puniſhing them.

Uſing inordinate and paſſionate Threatnings.

Not minding their Souls, not allowing them time for Holy Duties, not caring for them when ſick.

Not allowing them ſufficient and convenient Food, detaining their Wages.

Not reproving and correcting them for ſin, requiring them to do any thing that is ſinful, as telling Lies for them, *&c.*

Servants, diſobedient, ſlothful, unfaithful, anſwering again, murmuring, careleſs.

Not doing all as unto Chriſt

Serving with Eye Service, as Men pleaſers.

Not concerned for their Maſter's Benefit.

Not honouring their Maſters, not meek nd patient under Reproof, reviling and reroaching of 'em, defrauding of 'em, receivg no Inſtruction from 'em.

Superiors, in growing proud, diſdainl, oppreſſive, not doing ſo much Good as eir Abilities require; abuſing their Gifts the hurt of others.

Inferiors, in hating or flattering thoſe

above them, envying of 'em, following their ill Examples.

Teachers, in neglecting Opportunities of Inſtructing and Reforming others by Counſel or Example. (Omitting Miniſters Sins)

People, Not having an high Eſtimation of, and endeared Love for their Miniſters, for their Works ſake; not diligent in Attendance upon the Word preach'd, and other Ordinances.

Not communicating to them of their Temporals, 1 *Cor.* 9. 14. *Gal.* 6. 6. not praying for 'em.

Unteachable, diſobeying them that have the Overſight of 'em, grieving them, diſcouraging them, not profiting by 'em.

Magiſtrates, Not promoting the Intereſt of Religion.

Not promoting Reformation-Work, nor encouraging them that do; not Encouraging them that do well.

Seeking their own, rather than the Common Intereſt.

Oppreſſing the People, making unjuſt Laws, not Executing juſt Ones; ſuffering Injuſtice, Oppreſſion, Murther, Irreligiouſneſs, Atheiſm and Profaneneſs, to go unpuniſhed.

Bribery, Rigor, Lenity, Covetuouſneſs, reſpecting Perſons, not protecting the Worſhippers of God and the Vertuous.

Subjects ſpeaking Evil of Rulers, raiſing

ſing ill Reports of them, miſconſtruing their Actions; Diſobedience to their juſt Commands.

Denying juſt Tribute, Rebellion, Sedition, not praying for, not Eſteeming and Honouring of them.

Againſt the Sixth Commandment.

Either,

1. **Againſt the Body:** Murther, Cauſeleſs Fighting, Violence, aptneſs to entertain great Prejudices and Miſ-conceits againſt others.

Raſh immoderate and laſting Anger, Injurious and Revengeful Thoughts, ſecret Grudges, Hatred, Implacableneſs.

Not forgiving and forgetting, biting Jeſts, inſolent, reviling, ſcoffing and provoking Words or Actions, making Diſcord and Strife.

Senſeleſs and Hard-Hearted towards Others in their Miſeries and Loſſes: Where we are not immediately concerned, deriding Men in Miſery, rejoycing at their Miſery.

Reproaching the Dead, deſtroying our own Healths by Intemperance in eating, immoderate Paſſions, exceſſive Drinking, thereby indiſpoſing of our ſelves for the Duties incumbent on us.

2. **Againſt the Soul:** Wounding, and Murthering the Souls of Others by miſguiding, grieving, provoking and counſelling

of 'em to Sin, defending them in it, conniving at, not reproving them for Sin.

Not being an Example to them, not Inſtructing the ignorant we converſe with:

Not comforting the weak, not admoniſhing, exhorting, encouraging others unto Well-doing.

Careleſs of our own Souls; forgetting to prepare for another World, take up with the Enjoyments of this.

Wiſhing for Death through Impatience, laying Violent Hands on our ſelves.

Againſt the Seventh Commandment

By

All Acts of Uncleanneſs, either by our ſelves, or with others; as Buggery, Sodomy, Rape, Inceſt, Poligamy, Unnatural Filthineſs of one Woman with another, *Rom.* 1. 26. Self-pollution, *Gen.* 38. 9.

Putting away a Wife, not for Fornication. Marrying one unjuſtly put away. Marrying ones ſelf after he hath unjuſtly put away his Wife.

Fornication. Adultery. Heart-adultery. Minds full of Unchaſt Thoughts and Deſires. Cheriſhing in our ſelves any Luſtful Deſires, Paſſions, Looks, Geſtures, Poſtures and Glances, *Mat.* 5. 28.

Delighting our Thoughts in the Fancy, Speculation,

culation, or inward Contemplation of Luſts, ſleeping or waking, though without Purpoſe to Commit 'em.

Not Careful to quench our Fleſhly Concupiſcence, by Vigilency over our own Hearts and Ways.

Not Avoiding Evil Company, and ſuch other Occaſions as may inflame us. Frequenting Stage-Plays, and ſuch Theatrical Shews where Sin and Vanity are Encouraged.

Not Studying to be more Moderate in our Delights, Modeſt in our Carriages, avoiding Laſcivious Dancing or Pictures, wanton Dalliances and immodeſt Amours.

Not being Temperate in our Dyet, Diligent in our Callings.

Our Eyes being full of Adultery.

Our Ears willingly open to Filthy and Unclean Communications.

Our Tongues given to Rotten and Unſavoury Speeches, and We not Careful to Avoid all Suſpitions and Appearances of Sin.

Againſt the Eighth Commandment.

By

The Groſs **Acts of Theft,** Oppreſſion, Simony, Deceit, Oppreſſive Uſury from the Poor and Helpleſs, Sacriledge, Bribery, Prodi-

Prodigality, Stealing Children, receiving Stolen Goods, Detaining what is ſtray'd.

Being Diſcontented with our Eſtates and Conditions, greedy of Gain, full of reſtleſs and inſatiable Deſires after theſe Earthy Riches, Profits and Vanities.

Negligent in our Callings, idle, ſlothful and ſluggiſh, or elſe haſting to be Rich by unlawful Means, over-reaching and fraudulent Dealing.

Falſe to Words or Promiſes, through Diſſimulation dealing falſly with a Friend to betray him.

With-holding what is any way due to any Body, rigorouſly recovering our own.

Inordinate in the Uſe of theſe things which we enjoy, too ſparing and nigardly to good Purpoſes, to Objects of Charity.

Too laviſh in ſinful, ſcandalous and unneceſſary Expences, as in Recreations, Apparel, Pomp, Company-keeping.

Not honouring God with our Subſtance.

Covetuouſneſs, Love of Money the Root of all Evil, ſeeking great Things for our ſelves, envying our Neighbours Proſperity.

Not looking at the Bleſſing of God on our Diligence, but truſting to our own Wiſdom and Induſtry.

Againſt

Againſt the Ninth Commandment.

In,

Lying, Bearing falſe Witneſs, concealing the Truth, when it would do good to publiſh it, being ſilent in Defence of others.

Reviling and ſlandering others, ſpreading the Faults of others, when it no ways concerns us, or is not like to benefit them or others.

Entertaining and Encouraging Back-biters, ſpeaking the Truth in Malice.

Being Tale-bearers, Scoffers, apt to liſten to any Report tending to the Defamation of others, rejoycing at bad Reports of Others.

Meddling in others Matters not concerning us, credulous to flying Reports that are bad.

Uncharitably ſuſpicious, interpreting good things ill, and doubtful things in the worſt ſenſe.

Not admoniſhing our Friends and Neighbours of, or rebuking them for what blemiſhes their Good Name or Credit, according to our Callings and Opportunities.

Neglecting our own Credit, not minding to be ſo good as we ſeem, not ſeeming ſo good as we ſhould.

Not avoiding the Appearance of Evil, which looks like Sin.

Depreſſing

Depreſſing the Reputation of others to advance our own, more forward to mention the Infirmities than the Vertues of our Neighbour, flattering, and over-magnifying their good Deeds.

Againſt the Tenth Commandment.

Being diſcontented with our own Condition, murmuring and repining, vexing and fretting, quarrelling and complaining of our Condition.

Envying and grieving at our Neighbour's Good, Gifts, Strength, Beauty, Wealth, Proſperity, Eſteem, Honour, *&c.*

Want of a God-like Charity towards our Enemies, Neighbours, and what they have.

Secretly and inordinately deſiring what is theirs, evil Deſires towards them, mindful of evil Fancies, riſing from our corrupt Natures.

Apt to entertain ſinful Suggeſtions from Satan.

Keeping cloſe, and rolling in our Thoughts with Delight, any Evil Imaginations, though our Minds (perhaps) do not aſſent to act them.

Againſt

2. Againſt the Goſpel:

As,

1. Unbelief, Not labouring after Acquaintance with God, the Duties, Promiſes and Priviledges of the Goſpel, weak in aſſenting to the Truths there revealed.

Wavering in **Fundamentals,** not believing that God is *One* in *Three*, and *Three* in *One*, that the Father, the Son, and the Holy Ghoſt, are this *One* God, 1 *John* 5. 7.

That as the Father hath Life in himſelf, ſo he hath given to the Son to have Life in himſelf, *John* 5. 26.

Not believing Jeſus of *Nazareth* to be the only begotten of the Father, that he was ſent into the World by the Father, that whoſoever believeth on him ſhould not periſh, but have Everlaſting Life, *Acts* 10. 38. *John* 3. 16, 17, 18.

That Chriſt is the Author of Eternal Salvation to them that obey him, *Heb.* 5. 9.

Not believing that there is a Heaven and a Hell, Eternal Rewards and Puniſhments after this Life, according to the Good or Evil Lives of Men, 2 *Theſ.* 1. 5, 6, 7, 8, 9, 10.

Not believing the Reſurrection of the Dead, 1 *Cor.* 15. 42, 43, 44.

Not believing that God will judge the World, on the Day he hath apppointed, in Righ-

Righteouſneſs, by that Man whom he hath ordained, *Acts* 17. 21.

Not admiring, and valuing the Love of God, in the Redemption of Souls by Chriſt, preferring droſſy Vanities before him and his Love.

Not living by Faith in any Condition, living by Senſe, apt to truſt God no farther than our Reaſon leads us, without Revelation.

Drooping in Adverſity, not content to want what God ſees Good to with-hold.

Apt to rely on our own Righteouſneſs for Acceptance with the Father, loth to come wholly out of our ſelves, to be ſaved wholly by Chriſt.

Not owning him in his Perſon, Offices or Work.

Not willing to accept of him as our Lord, to be ruled and diſpoſed of by him, to accept of him as our Mediator and Saviour.

Not deſirous to acquaint our ſelves with him, preferring other Knowledge before the Excellent Knowledge of Chriſt Jeſus the Lord.

Not believing our loſt Condition without him, and ignorant of the New Covenant, and the Way of Salvation by a Mediator.

Treading under foot the Son of God, profaning the Blood of the Covenant.

Doing what we can to make Chriſt's Paſſion of none Effect, and not glorying alone in Chriſt and him crucified.

Not thirſting after, relying on, the Lord Jeſus Chriſt. *Reſiſting*

Reſiſting, grieving, rebelling againſt, and quenching his awakening, quickening, comforting Spirit of Grace.

2. Impenitency, Pretending we have no ſin, not ſeeking after our ſins; juſtifying, excuſing and apologizing for, extenuating, leſſening and hiding of, ſome pleaſant and delightful Sins.

Not affected with Grief and Heart-breakings for ſins.

Being more affrighted at the Evil coming by Sin, than at Sin, as Sin; as a daring Contradiction to the pure Will of God, an Unkindneſs againſt an Obliging God, and a Departing from our God and Happineſs.

Loth to reſolve againſt our ſweet Sins, procraſtinating and putting off our Purpoſes againſt ſin, purpoſing againſt ſome, and reſerving others.

Not ſtriving to make good our Reſolutions.

Not improving all Advantages for the ſubduing and avoiding of Sins, and the occcaſions of 'em.

Making a cuſtom of ſinning, taking delight, hardning the Heart to, and glorying in ſin, fretting becauſe croſs'd in it.

Backward to comply with the Calls and Invitations of the Goſpel, delaying to come unto, and ſhutting the Heart againſt Chriſt Jeſus our Lord.

Deſpairing of God's Mercy, or thinking he cannot, or will not pardon us, upon ſincere Repentance, 1 *John* 1. 7. *Heb.* 7. 25. *Not*

Not living wholly to, and upon Chriſt, not loving him with a ſincere and tranſcendent Love.

Not doing all our Works in his Name, and offering all our Gifts and Duties to God through him.

Not having our Hearts and Affections in Heaven, where he is.

Not ſubmitting to his Authority as our Supream Law-giver, not receiving the Law at his Mouth, not making the Goſpel the Rule of our Lives and Actions.

Unthankfulneſs for Jeſus Chriſt, (that tranſcendent Gift of God) and his Goſpel, for the Meſſengers, Priviledges and Liberty of it.

Barrenneſs under theſe Means of Salvation, receiving much, and returning little.

Not loving one another, as Chriſt loved us, loving our own Image more than Chriſt's.

Confining Religion to a Party, condemning all that are not of our Way and Opinion.

Neglect of Goſpel-Ordinances, not having a due Value for 'em, not preparing for, profiting by, nor living ſuitable to them.

Turning the Grace of God into Laſciviouſneſs, either by entertaining corrupt Notions of the Nature and End of it, or not being duely impreſt by the Principles and Holy Doctrines of it.

Theſe are many of the kinds of Sin in General, but as to the particular multiply'd Acts of all, or any of theſe kinds, who knows how oft he offends.

FINIS.